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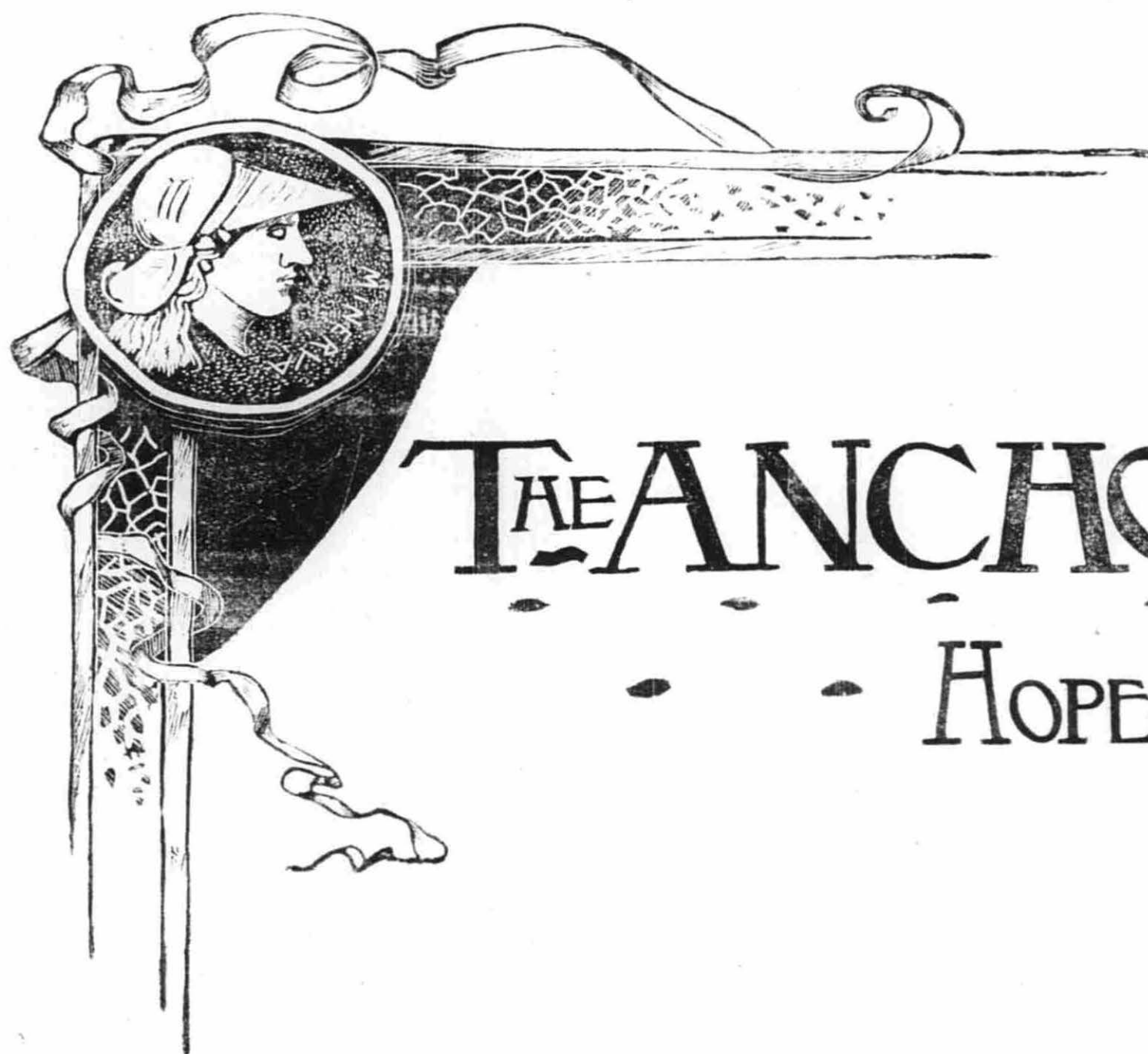
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# THE ANCHOR.

## HOPE-COLLEGE

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# THE ANCHOR.

"Spera in Deo." PS. XLII:5.

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### COLLEGE SOCIETIES, ETC.

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THE COLLEGE LIBRARY is open every Tuesday and Friday

from 1 o'clock to 4 o'clock. Free reading room.

Who will push the excellent scheme suggest-  
ed by brother Peeke last month?

Again the red tape of Council-witnessed ex-  
aminations is impending; but instead of terrify-  
ing, it makes us *acary* in moresenses than one.

Whatever else may be said of the article on  
"Evolution and Christianity" it lacks the merit  
of brevity. It may, for aught we know, corres-  
pond perfectly with the Ann Arbor school of  
progressive philosophers; but if it frees the  
world from dogmatism, it will increase our faith  
in the might-have-been maxim "hair from the  
same dog cures."

Notwithstanding leaky skies Decoration Day  
was fittingly observed, and it is gratifying to  
note that so many of the students were found  
in the procession. Too long have the students  
been justly charged with lack of enterprise.  
The sacrifices of the soldiers should be appreci-  
ated, and if there is appreciation, it should be  
shown.

The Y. W. C. A. entertainment was a splen-  
did success and was well attended by the citi-  
zens. The students, however, were unusually  
ungrateful and uncourteous. The fan drill and  
pole drill by some of the "Juniors" were a real  
treat, and showed that grace can be acquired  
in a pure, moral atmosphere. Thus the last  
argument for the demoralizing dance is lost.

"D"-ward the course of enterprise seems to  
be taking its way. The generous contributions,  
good will and enterprise recently shown by  
the lower classes is a fitting rebuke to the  
small-souled, niggardly course of *some* of the  
exemplars. We are painfully aware of the need  
of constant constant economy; but believe  
"there is that scattereth, and yet increaseth;  
and there is that with holdeth more than is  
meet, but tendeth to poverty." Certain it is  
that the recent shameful manifestations of  
niggardness were by those disciples of "busts,"  
etc., generally so flush



Tho it is to be regretted, it is not so much to be wondered at that a bilious student who has developed into a chronic grumbler, kicker and scoffer should occasionally blurt something about "wild west", "western kids" etc., but when professors stoop to such things they not only do what is both inexpedient and unjust but forfeit all claims to respect and should either apologize or resign.

As a matter of fact our "western boys" are gentlemen and average well tho possibly, for good reasons, not quite up to some of their classmates in some particular branches. We had hoped that such foolish and wicked twitting would shun shame in oblivion, but if not let it be known for contempt.

\*\*\*

The Rev. Dr. Graham of Grand Rapids preached in Hope Church recently. He said many good things in a striking way; but when he intimated that suffering for conscience sake was altogether a thing of the past he was, to put it mildly, mistaken. And when he slurred without reserve the noble women who ask the ballot to save the home, he incurred the penalty of joking conservatives—that of being ridiculed for ridiculing. It is very easy to create mirth by tickling prejudice; but Right scouts the scoffer, and "the crowing hen of the nineteenth century" will crow triumphantly over the green grave of many a bantam D. D. Henry George well says: "The denial of the suffrage to women is a survival from the day when all the rights of the wife were merged in the rights of the husband, and when property, not man, was the source of the governing power. And just as the wife's rights as to person and property have come to be differentiated from those of the husband, so will her right to a voice in the common government be recognized. Nor is the day far off. Those who fight against it may with the same effect fight against the rising of to-morrow's sun."

\*\*\*

Were it not that our material development is forcing upon us great issues which call loudly for attention the current exhibitions of political legerdemain would be supremely ridiculous. As it is the disgust of more thoughtful minds is not unmingled with grave apprehension. Of all the questions that citizens should consider that of candidates is the least important; for under present conditions no matter who is nominated or which party wins the "lewd fellows of the baser sort" will continue plunder-

ing and corrupting the people in the perfect security of official connivance. The voters who desire good government are so largely in the majority that such deplorable facts as all admit to be true could not possibly exist but for their nearly equal division in nearly equal parties. Thus most efforts for good are neutralized, the desire of the majority thwarted and an undue influence given to the vicious but organized and active minority.

What is most needed is it not prohibition, free trade, free silver, single tax or restriction of immigration but such a realignment of political forces as shall bring *all* who desire good government into one party where they can elect to office men who will enforce the laws. As it is officials who would cannot usually do their full duty in the enforcement of laws; for, by doing so, they would lose the slum vote of their own party without gaining the reform vote of the other. But when good men combine in a reform party, they can choose officers who will be independent of the slum vote. Let this once come, as come it must, and the same selfish ambition which under the present regime often leads to official connivance, will *compel* a faithful enforcement even on the part of the most careless and indifferent officers.

#### DEVOTION.

The spirit of devotion is beautifully graven on all that is great and good in the world: and in its absence no act indeed can bear the mark of an unfading, deathless beauty. Without it worship becomes a form, piety a pretense, and religion itself is dead. With it rightly directed worship is all a-throb with life and religion becomes a mighty power.

Devotion hovers over the sick man's couch and smooths the sick man's pillow. She tenderly averts the heat that would steal into his chamber at mid-day and watches alone in the chilly night when men are wrapt in slumber. There she sits—tender concern writ in that eye and on that face patience—a willing sacrifice. She rests not night nor day to tend him as he lies there—his smile her solace, his love her best reward. And were there even the want of both of these she could not prove untrue, for her whole life is one of serving and is constant and abides.

It is devotion in a soldier that wars for home and native land. Devotion nerves a father to toil for wife and dear ones. And it is devotion in a mother's bosom that fondles her new-born

child. But in all its manifestations none is more remarkable than that of the noble women who have been willing to enter hospitals or risk vile contagion.

Nor is that devotion which finds daily and hourly exercise in lives of entire self-abnegation less deserving than even that which animates the martyr on the scaffold or at the stake. For this is but momentary pain with joy beyond; that hangs heavy as long as life endures with its uncertain time of ending. But the final end must come and to him who devotes himself with all he has to the good of mankind will doubtless be aflame with ineffable glory even as his way now is fraught with blessing.

#### THE TEACHER BEST TAUGHT.

It has been demonstrated in the experience of every teacher no matter what the subject or theme for consideration that the most fruitful results of study are obtained by that method where the pupil or student after careful private preparation imparts instruction thereof to his fellow classmates. This fact is amply verified in all departments of education. The little child when home from the first day of school tells its younger brothers and sisters about the newly acquired knowledge—the name of a certain object, a word or the form maybe of a single letter of the alphabet. It is the pioneer effort of the child, rude and ill to the purpose it is true, but none the less efficacious for the retention of those few things in its memory. Unconsciously it is teaching and thereby instructing itself most of all. This is the prime object and looked-for result of all instruction.

Teaching, imparting, explaining,—a giving out of what we have within, engaging all our capacities to their full extent to communicate to the world our ideas and our views of whatsoever good they may prove—there is the gist of every description of knowledge. To this every honest man aspires; for this all right-minded persons exert themselves in their respective spheres of work. It is the ambition of every student, the hope of every statesman, the joy also of any laboring man to show his capabilities and attainments, to prove the "stuff he's made of" and "what's in him."

We are glad to note the fact that the value and superior advantage of studying by way of teaching is to some extent employed in our college; for instance to appoint some member of the class to write questions in full on a les-

son that merit answers of the class at the next recitation or study up on a subject in history or literature, obtaining all possible information outside the text-book, and give it to the class in the form of a short lecture of ten or twenty minutes. The method is not quite so practicable in the languages and yet even there it could be introduced with good effect.

If we ever hope to manage the engine or locomotive of life's work we must not stay in the sleeper or the smoking-car but pass thro all the grades and acquire the ability to instruct from the lowest upward, and we will find audience and field and territory when ready for the chosen occupation of life.

#### A DOUBLE TALE

We have all undoubtedly observed that every month has its own peculiar tale to tell; but June is especially unique in this respect, since it comes to relate a "double tale"—a tale of happiness, and a tale of extreme sorrow.

Its revelation is pure joy to some, but others feel that their happiness is not unalloyed.

In the first place it tells students and professors alike that the end is nigh; that another race has been run. The junior now develops into a grave senior. The foolish sophomore becomes *younger* still, and thus everyone unconsciously finds himself a step higher on the ladder of HOPE. But this joy is greatly magnified by the thought that soon the steamer will "bear them away o'er the ocean wide" to meet *friends* and loved ones at home. The dull, listless fellow in this Euboean atmosphere brightens up wonderfully as he hears June relate this glad news. But the student is not the only one thus influenced by this tale. See the twinkle of unexpressed joy in the eye of a worthy professor, as he thinks of *Eastings, Parkings*, etc. This joy, though greatly magnified, is yet somewhat lessend. A great prodigy is approaching. Teacher and pupil alike shrink back a few paces, soon master courage, *examine* it, and a new joy again lights up the faces like sunshine after a storm.

But, ah the tide is turning. June now relates his sorrowful tale. Behold our "Hopeless" sitting at his feet with tears in eyes, listening to the sad news. But why should they mourn? Ah! yes, they see a cloud rising in the west. From the distance waft the zephyrs the sweet song, "How can I bear to leave thee"? Now from the east ascends another cloud. The two *clouds* meet, and the *rain* descends in tor-



rents. Now June is done. His tale is told. His last words to our "Hopeless" are "sweet after bitterness" and soon July will enter to begin his tale, singing to Holland the beautiful song of "A Deserted Village."

### LIFE.

Why all this toil for the triumph of an hour?—*Young*  
Life's short summer—man is but a flower:—*Dr. Johnson*.  
By turns we catch the fatal breath, and die.—*Pope*.  
The cradle and the tomb, alas! so nigh.—*Prior*.  
To be is better far than not to be.—*Sewall*.  
Tho all man's life may seem a tragedy.—*Spenser*.  
But light cares speak when mighty grief is dumb.—*Daniel*.  
The bottom is but shallow whence they come.—*Sir Walter Raleigh*.  
Your fate is but the common fate of all:—*Longfellow*.  
Unmingled joys here no man do befall.—*Southwell*.  
Nature to each allots his proper sphere.—*Congreve*.  
Fortune makes folly her peculiar care:—*Churchill*.  
Custom does not often reason overrule.—*Rochester*.  
And throw a cruel sunshine on a fool.—*Armstrong*.  
Live well—how long or short permit to heaven.—*Milton*.  
Those who forgive most shall be most forgiven.—*Bailey*.  
Sin may be clasped so close we cannot see its face:—*French*.  
Vile intercourse where virtue has no place.—*Somerville*.  
Then keep each passion howsoever dear.—*Thompson*.  
Thou pendulum betwixt a smile and tear:—*Byron*.  
Her sensual snares let faithless pleasure lay.—*Smollett*.  
With craft and skill to ruin and betray.—*Crabbe*.  
Soar not too high to fall, but stoop to rise:—*Massinger*.  
We masters grow of all that we despise.—*Crowley*.  
Oh, then renounce that impious self-esteem:—*Beattie*.  
Riches have wings, and grandeur is a dream.—*Cowper*.  
Think not ambition wise because 'tis brave.—*Sir William Davenant*.

The paths of glory lead but to the grave.—*Gray*.  
What is ambition? 'Tis but a glorious cheat.—*Willis*.  
Only destructive to the brave and great.—*Addison*.  
What's all the gaudy glitter of a crown?—*Dryden*.  
The way of bliss lies not on beds of down.—*Francis Quarles*.  
How long we live not years but actions tell:—*Watkins*.  
That man lives twice who lives the first life well.—*Herriek*.  
Make, then, while yet ye may, your God your friend.—*Wm. Mason*.  
Whom Christians worship, yet not comprehend.—*Hill*.  
The trust that's given guard, and to yourself be just:—*Dana*.  
For live we know we may, yet die we must.—*Shakespeare*.

—*Selected.*

### EVENTIDE.

Thou com'st, O quiet evening,  
To us again this hour:  
In praise of thee we're singing—  
How fair is nature's bower.

Now see we thy soft twilight,  
Now sings the whif-poor-will,  
The sun pours out his greeting,  
And waits the moon until.

All now grows deeply quiet  
And dim to every eye:  
Yon bird alone yet raises  
Her vesper song on high.

And let us join her singing,  
The song of eve our theme,  
In praise of nature's Father,  
Our God, the Lord supreme.

Sweet thoughts of rest and freedom  
Steal o'er the mind at eve,  
And soft we hear their whispers,  
When dim the shadows leave.

Of daily toil still weary,  
In calm repose we bide  
Would close our eyes and slumber  
Till morning wakes again.

W. M. 93

### Evolution and Christianity.

Science for a long time was, apparently, the greatest enemy of Christianity, and would perhaps to-day be considered such, were it not that both scientists and theologians feel the necessity of a thoro investigation of both subjects for the purpose of harmonizing.

To-day it is generally admitted that science is in harmony with Christianity and many even claim that the two mutually endorse each other.

Since evolution is prominent in every branch of science, it seems proper to investigate its relations to Christianity. We shall, therefore, attempt to prove that there is nothing in the essential principles of evolution that contradicts the essential principles of Christianity, however different their several forms of thought and expression may be; further we hope to show that the fundamental principles of evolution in many instances positively sustain those of Christianity, and make them to be more easily understood. Indeed we do not hold that evolution will agree in every detail with our present system of theology, and the thousand and one interpretations of passages of Scripture. But we do maintain that all that is *essential* to the theory will be found reconcilable to the *essential* principles of Christianity.

In order to treat this subject intelligently it is necessary to take some prominent features for discussion, we will therefore, in justice, take these features from the older, viz., Christianity, and try to reconcile the evolutionists' theory with that of the theologians.

The features selected for discussion are the following, God, Providence, prayer and man.

Our first point then for discussion is the respective theory of each or the essential point of the existence of an All-Powerful Being.

Under this point we will attempt to show that atheism and materialism are, according to evolution, both impossibilities, next that evolution is inconsistent with agnosticism, and finally that in the true God the evolutionist and Christian can alike believe.

Absolute atheism is an impossibility to any consistent evolutionist. . . . Evolution simply tries to show *how* "God created heaven and earth," of which the Bible simply gives the fact *that it was done*. This certainly does not agree with atheism. Far from giving sanction to so groundless a notion, evolution demands the existence of a God as the chief corner-stone of the entire system. We can safely say a God is

as great a necessity to the evolutionist as it is to the Christian. As surely as we must believe that twice two is four or that a straight line is the shortest distance between two points, so surely must we believe there must be a cause for the great effect, viz., the universe, and what better cause can we find than God, the great First Cause?

It is therefore simple ignorance to maintain that evolution involves atheism. It does just the opposite, if ever decisive proof of a God has been given, evolution certainly furnished it. As to evolution holding materialism possible, it would be entirely against the nature ascribed to the evolution's First Cause. Even Spencer and Huxley felt this and declared very emphatically that any materialist's position on the subject of the First Cause is utterly devoid of proof. From the foregoing we cannot help but see the fallacy of the charge of agnosticism. When Spencer, Huxley and Darwin speak of the "great unknown" and the *unknown cause* they clearly contradict themselves for they also speak of the "Great First Cause" and an "Absolute Power" as similar beings. If Mr. Spenser declares that his "Great Unknown" is *known* as a *cause*, the "First Cause," must we then say this is *agnosticism*; or in other words *total ignorance* of this "Great Unknown" or God?

Thus far the principles of evolution declare the existence of a Supreme Being, not material. What matters if the one calls *this being* God and the other calls *this same being* the "Great Unknown" or "First Cause." Whatever the name the reality remains: both have reference to the *same* divine Being: *not unknown* but *not fully known*? While the teachings of the Bible declare that God made the world, it left man in darkness as to the process, this evolution takes up and explains *how* God operated through laws, established by *Him* and produced in an orderly and divine way everything existing. But not as some theologians would have it, that one catastrophe followed the other and that thus the splendor and *harmony* of the universe would be the effect of an *infinite number of catastrophes*.

Evolution cannot help but exalt our idea of this great "First Cause" and make the Christian feel better disposed to a Being that used his infinite love and *foresight* to make all things possible and pleasant for Man the Masterpiece.

A few words will be sufficient to harmonize evolution and Christianity on the subject of Providence. The idea that God has taken his

leave of this creation because it is finished and everything is in good running order and needs no more attention until the final crash is as much opposed to evolution as to Christianity. According to evolution, we understand by Providence, nothing but God unfolding Himself: the expression in the world of His nature: and bringing all things in conformity with Himself. There is nothing unreliable or changeable in such a providence as long as a certain method of development be adhered to. Take Providence in the catastrophe system, and it is as unstable as the ocean wave. But we are glad to note that Christianity is more and more accepting the evolutionist's idea of Providence as the only consistent and exalted idea of God's government. The doctrine of prayer is intimately connected with that of Providence. If we have come to a just conclusion in regard to Providence, viz., that it is God bringing everything into conformity with Himself, we will find no difficulty in coming to a conclusion satisfactory to both theologians and evolutionists. Rejecting as we do that *God adapts Himself* and the outer world *to man* and adopting in its place the true one, viz., that God gives man the knowledge and the means to adjust himself to the divine Being and order, we will find that the conception of prayer as to its nature, and its end is alone in accord with the general spirit of evolution and is fully sanctioned by the principles of Scripture. According to evolution the end of all true prayer must be the conformity of man, with the Divine. For evolution regards all life as "the continuous adjustment of internal relations to external relations." True prayer recognizes the uniform order in the universe as the expression of the divine Being, and, conscious of its own short-sightedness, would not wish its own plans to change the divine order even in its minutest detail; but rather desires and strives to adapt itself to this divine order. It therefore consciously fulfils in the highest degree the conditions of life. Such we must then conclude to be true Christian prayer, taught by the principles of the Bible and of evolution alike. Not words alone, nor only deeds! but simply Christian life, a striving toward the Divine of the entire being of man.

Next we come to the consideration of the relation of Christianity and evolution to Man the Masterpiece of creation. I dare say nine-tenths do not understand what is meant by the *evolution of man*; even Rev. Dr. Talmadge is reported to



have expressed in a sermon, "Away back in the ages, my ancestor, they say, was an ourang-outang, or tadpole or polywog, and it took a million years to evolve me." I am sure I would not feel degraded on account of such ancestry if I am far enough in advance of them. But this popular idea of evolution is incorrect. Mr. Darwin himself never held that man was developed from the ape or monkey as now existing in the world; but he held that from some ancient group of beings, from which thro the laws of variation and natural selection a man-like creature was derived, and at another time, by the same laws an ape-like animal was produced. All that the principles of evolution do require one to believe is that the coming of man upon the earth was not an exception to the general rule or method of the universe. We need not here discuss the correctness of the hypothesis; but what would be the consequence to religion if it were correct? The first thing the Scripture affirms in this matter is that "God formed Man." For a long time this statement was construed to mean that God manufactured Man just as a sculptor manufactures his clay model. But this is now generally acknowledged to be a mere assumption unworthy of a rational being and truly degrading to the idea of a God-head. The Scripture here as, in other cases, only gives the facts and leaves the how for evolution to solve. Even according to Scripture, God made man from existing matter and something lower in the scale of matter. Since evolution has the same God Scripture has, may we not deem it consistent with Scripture that this same God took a lower organism and improved it in his own way until He had rational man as the highest type of animal life? Thus far we have only man as an animal, but he is still improved until "God blessed him" and gave him dominion over all living beings. By this we understand that God deemed man sufficiently improved to be intrusted with an immortal soul and in that respect he is above his fellow animals.

Assuredly no Christian can be offended at such an explanation, the one affirms that it was done, the other how it was done. Man improved received a soul from God, this places on him a responsibility, i. e. he must strive to live in conformity with the divine law, according to the promptings of that divine gift....

What was necessary to complete man?

Hitherto man had regarded God with dread so Christ came into the world to bring into the

environments the new factor *love towards God* this he did thro his entire ministry and finished the task on the Cross. In what respect evolution contradicts Scripture we fail to see. But we do see that in many instances it endorses it, and shows it to be the most natural course in the world. The Christian should therefore feel proud that he has a religion in harmony with nature, the objective evidence of his God. Having reviewed the essential points of any true religion and hoping that we have succeeded in proving the theories to hold in both fields, we can only say that were evolution advanced to a greater extent and then compared with religion it might aid us in expelling the mist on many points where the Bible simply makes the statement and inquiring man wishes to know the how and the why.

D. J. WERKMAN, '89.

Lady Cook.

During the present century so much has been accomplished in woman's realm that accounts seem almost incredible. At the beginning of it her condition was the very reverse of what we find it now. Then she was bound and shackled no matter where she turned; her rights were not recognized and instead of being man's companion her position was more that of his servant. But when civilization spread its wings over the land and when education became more general, affairs under-went a change. Doors hitherto closed to her were opened, her influence elevated society, and soon she was admitted into many positions before occupied by men only. All this was not accomplished without a struggle and prominent among the helpers in this reformation we find the subject of this sketch.

Lady Cook is the daughter of Mr. R. B. Claflin of Sandersville, Mass. and traces her ancestry back thro many generations to an illustrious line. She and her sister Victoria spent much of their early life in the United States, where they have done a great deal for womankind. Doubtless in America she is better known by her maiden name, Tennessee C. Claflin. At an early age she manifested an intelligence quite remarkable for her years and this combined with her great ambition to make woman's station in life equal to that of man, made enabled her to accomplish the great work she has.

In 1870 Lady Cook and her sister started a banking establishment which proved to be a success that a profit of \$100,000 was made in

two years, thus indicating to the world that woman was capable of doing much more than was credited to her. They also edited a newspaper called *Woodhull and Claflin's Weekly* which strongly advocated woman's suffrage and gained much popularity on account of its spicy and original articles.

At this time strange customs were prevalent in America, which these sisters were striving to bring to naught. Ladies were not permitted to visit either restaurants or theaters after six o'clock unless escorted by a gentleman, as a mark of their respectability. One evening however, Miss Claflin and her sister remained at their bank a short time after the hour for ladies and when they entered the hotel and took seats at the table, they were politely informed that they could not be served because they were alone. Immediately they left and sent up a cabman, standing without, to eat with them, ordering and paying for a dinner for three. They were supported by the papers in ridiculing this custom which was soon overcome.

In 1871, she was nominated as senator from the Eighth Assembly district by the German-American Progressive Association. This shows that her ability must have won favor, since this body of men were very slow in taking such steps and always took much care in selecting candidates who might use the proper influence. After her nomination she delivered a speech in the German language which made a deep impression on her hearers and won for herself a great deal of esteem and honor.

Regarding the position of woman Lady Cook says, "Nothing is plainer than that the whole social and civil fabrics are unsound from base to capital—that society has utterly failed to accomplish its legitimate purposes, and that one half of the whole mass is not only disabled politically, but robbed, oppressed, abused and slandered without remedy or redress.

The oppressed and depressed women is made to be hypocritical and frivolous and in every way false to the higher nature of womanhood, false to her duties in life, and false to the true relations she should hold to men. By enslaving her the male sex is doing the greatest possible harm to itself. It is only by enfranchising her, by helping her in every possible method to security of condition, to the opportunity for development, to means of being true and noble, that man will have in the world a being whom he can truly love and at all times

honor and be proud to protect. The policy of repression is at all times suicidal or self-defeating; and as the world grows wiser it will be, in all spheres of life, replaced by the nobler, more celestial, and beneficent policy of freedom, with order of a higher and better kind, which will spontaneously spring up in the soil of freedom."

Lady Cook has given her time and wealth in promoting the cause in which she is interested and now can look back with anything but regret on the change she has wrought in the social and civil position of woman. She resides in England.

LULU VAN RAALTE, '95.

#### BOOKS AND PERIODICALS.

*Our Day* for June contains the following: "Is Roman Catholicism Christianity?" by Prof. L. T. Townsend, "Fresh Light from Ancient Monuments" by Joseph Cook, D. D., "Right Education of Children" by Mrs. Chauncy M. Depew and other valuable reading.

"The Mc Dermot: a story of Ireland in the 18th Century" by Jonathan Periam (Rand McNally & Co, Chicago and New York) is an interesting story of nearly 200 pages which fairly represents the rough and varied yet sincere and persistent life of Ireland during that dark period for the Irish in Ireland. The teaching, too, is good discouraging the vacillation of youth and the intemperance of all.

"Darwin and after Darwin: an Exposition of the Darwinian Theory and a Discussion of Post-Darwinian Questions" by Geo. John Romanes, M. A., LL. D., F. R. S., the complete in itself is really volume I of a set of three volumes on the Darwinian Theory written by the Oxford man and to be published in America by The Open Court Publishing Co., Chicago.

The book is almost perfect in typography, binding and material, contains 450 pages and 125 cuts or figures illustrating the text. The book combines the clearness of a popular work with the exactness of a scientific treatise.

After the Introductory chapter in which the general subject is analyzed and the purpose stated, the following subjects are treated in chapters averaging 30 to 50 pages; Classification, Morphology, Embriology, Palaeontology, Geographical Distribution, the Theory of Natural Selection, Evidences of the Theory of Natural Selection, Criticisms of the Theory of Natural Selection, and the Theory of Sexual Selection and Concluding Remarks.



## WEBS AND FLIES.

[Written with a pen, the holder of which was made of a piece of wood from the sidewalk near which Haddock fell.]

BY JOSEPH COOK.

WHISKY spiders, great and greedy,  
Weave their Webs from sea to sea;  
They grow fat and men grow needy,—  
Shall our robbers rulers be?

"Sweep the Webs away!" the Nation  
In its wrath and wisdom cries:  
Say the fools, with hesitation,  
"No but educate the flies."

Both we do. Less now is blunder.  
Let the schools fill out their sphere;  
Let the Church sound seven-fold thunder;  
But Webs must disappear.

Loops that stoutest statesmen strangle,  
Politician's lasso dread,  
Harlot's lure and gambler's tangle,  
Weave the spiders with their thread.

Widows, orphans, paupers, taxes,  
Hang enmeshed within the net;  
Madmen, riots, battle-axes,  
Souls whose sun of hope has set.

Up! the Webs are full of slaughter;  
Sweep away the spider's lair;  
Up! wife, husband, son and daughter,  
Make the vexed earth clean and fair.

Where no red-fanged Murder burrows,  
Let glad harvests wave sublime;  
Sink the Webs beneath new furrows  
In the vast seed-fields of Time.

Selected.

## THE HARPERS OF LIEE.

Unlock, unlock, ye silver streams  
Within my heart!  
Arise, arise, ye pale, sweet dreams  
To radiant life upstart!  
Mine ears are filled with gath'ring sound,  
That wells and swells—  
Fast breaks the dead, cold ice that bound  
My heart's deep, fairy dells.  
High on dark hills the harpers stand,  
With windswept hair,  
They strike and strike with snowy hand  
The palpitating air.  
They lean their faces back aglow,  
And sing so wild  
The passing angels linger low  
With faces fair and mild.  
O how the South wind breaks tonight  
My soul's dead calm!  
I murmur, murmur my delight  
Against night's lips of balm!

O Harpers of my life, your spells  
Are strong and warm!  
Ye silence the alarm bells  
That clamor thro' the storm!  
I hear your strains as from afar,  
As in a swoon.  
Life seems the throb of a guitar,  
That melts away full soon!  
And this dark world a golden star  
Besides a moon in June.

JNO. DE BEER.  
Parkersburg, In.

He who hath not suffered, hath lived but half his life:  
He who hath not failed, hath never yet had strife:  
He who never wept, was ne'er with laughter sought:  
He who never has despaired, has never deeply thought.

Anon.

## Commencement Week.

## MELIPHONE ANNIVERSARY.

Regular work closed Tuesday the 14th. The "examinations" then claimed attention till Friday noon. Friday afternoon the Chapel was a scene of bustle and enterprise; and, in the evening of that day, eventful alike for closing the "examinations" and giving opportunity for the "Bust," the Meliphonians, more brave or more successful than usual, filled the Chapel with beaming faces, throbbing hearts and moistening palates. The exercises were very good tho by reason of delays the program occupied too much time, and together with the late beginning, made the closing rather late. The recitations and music were well rendered, the journal and dialogue a little long but laugh-provoking and the address by Mr. Nienhuis on "One of the Objects of Study" was an object lesson of its teaching. It urged the importance of highest and broadest soul-culture or the polish and power afforded by the all-round development of true discipline.

On account of Mr. De Bey's absence an address by Dr. Scott was substituted for the Master's Oration. It was chiefly historical and contained a fine tribute to Dr. Van Vleck; and, as are all the Doctor's talks, was interesting, elevating and inspiring.

Prof. Sutphen proved himself a master of toastmastery and very happily not to say wittily introduced and conducted that part of the program.

## BACCALAUREATE SERMON.

Sunday evening the 19th First church was filled with those eager to hear the baccalaureate sermon by Dr. Scott. It was from Prov. IV: 26 and was full of encouragement and incentive to faithful labor along right lines. For the idler and pleasure-seeker it contained nothing but rebuke, and tho addressed particularly to the Columbia Class, was most wholesome for all the young people assembled.

## RHETORICAL EXERCISES OF THE GRAMMAR SCHOOL.

The A class this year numbered only twelve. Tho for the first time in years there were no girls in the class, the chapel was very tastefully decorated. Each exercise was performed by members of the class all of whom did honor to themselves and the institution. The class colors were maroon and olive green; the class motto was "Not Finished but Begun."

The program was as follows:

Male Quartette—Sweet and Low, *Baraby*. Prayer. Piano Solo—Polish Dance, *Schurwenka*. Herman J. Broek. Sources of Honor, Edward D. Dimment. A Beautiful Dream, Oscar B. Wilms. What a Little Girl Said Jas. G. Van Zwaluwenburg. Violin Solo—Souvenir des Alpes, *Herman*, Harry J. Wiersum. Excelsior, Floris Ferwerda. Dialogue—The Will Bernard L. Ten Eyck, Harry J. Wiersum, Jas. G. Van Zwaluwenburg and Herman J. Broek. Male Quartette—"Drink to me only with thine eyes," *Vogrich*. The Highest Rewards, Sheldon Vandeburg. Bernardo del Carpio, Henry Nienhuis. Pat's Confederate Pig, Adrain J. Melis. Male Quartette—Dried Apple Pies, *Bestwick*. A Modern Cain. Johannes J. Ossewaarde. Mrs. Britsenhoffer's Troubles, Edward Kelder. Selection from Marmion, Bernard L. Ten Eyck. Class Song Words by Floris Ferwerda, Music by H. J. Broek.

## THE ALUMNI MEETING.

The Alumni meeting Tuesday evening was one of the best we have been permitted to attend. Rev. Ame Vennema's poem on "Local Reminiscences" was so good that we will not attempt to describe it or give a synopsis, hoping to give it entire in some future number of THE ANCHOR. It contained a fine and rather lengthy tribute to a stone mason by the name of Clapper who was also considerable of an evangelist, and about twenty-five years ago held a series of revival meetings that stirred the town. Good, brother Vennema, the world is too prone to forget her really great men. The unrecognized heroes and heroines have always been more numerous and more useful than the lauded list.

That brother Stephen John Harmeling, the chronicler, caused the people to laugh need not be mentioned, yet with all the fun and Dutch-dialect laughing material some grand truths were pressed home and very praiseworthy estimates of some of Hope's former teachers given. The chronicler seems to have bravely repelled the cautions and temptations of the man who writes of his contemporaries and cut close in some places. We confess to feeling somewhat different from the over-sensitive parishioner who thought every word of the sermon was meant for him; but maguanimously excuse brother Harmeling for his frequent recurrence to his vernacular knowing that his excellent annals were hastily prepared.

As the Rev. Mr. Bloemendal, the orator, tho his oration was prepared, was unable to be present and deliver it, the chairman—Rev. P. De Bruyn of Grand Haven—announced several toasts which were very happily, not to say eloquently, responded to as follows: The Council, Rev. P. Lepeltak. The Relation of Old Rutgers to New Hope, Rev. W. H. Williamson. The Future of Hope, Hon. G. J. Diekema. The Boys of Hope, Rev. J. Meulendyk. Mr. Lepeltak showed the importance of the work of the Council, Mr. Williamson spoke of the growing friendliness between the institutions saying that it would increase as their sons came to know each other better, and, allowed the significance of the toastmaster's quaint suggestion that New Hope might yet become the hope of Old Rutgers.

Mr. Diekema objected to being forced to prophesy, but by the force and point of his response proved that drafted men sometimes do the best work.

Mr. Meulendyk very confidently and justly declared Hope's boys had never been found wanting but had measured up with other students in all the universities including the school of the world.

Before pronouncing the benediction Dr. Mandeville gave a short, suggestive talk in which he said the future of Hope would depend upon the boys of the present and future.

## COMMENCEMENT PROPER.

On Wednesday evening Third Church was filled to its utmost capacity. The music furnished by the Shubert Quartette of Grand Rapids, was of a high order.

The members of the class took no part in the exercises but instead of the ordinary commencement orations the Rev. G. H. Mandeville of New York City delivered a scholarly and eloquent address on "Man's Dominion and How to Win It." The chief essentials were, Self-control, harmony with environment and sympathy with the Unseen.

By direction of the Council degrees were then conferred as follows: A. B. upon, Gerrit H. Dubbink, Overisel; Peter Huyser, Beaverdam; George Edward Kollen, Overisel; John Luxen, Holland; Albert Oosterhof, Spring Lake; Andrew J. Reeverts, Stillman Valley, Ill.; Philip Soulen, Millwaukee, Wis.; Cornelius M. Stefens, Holland; Herman Van der Ploeg; Holland; Homer Van Landegend, Holland; Henry J. Veldman, Grand Rapids.



A. M. upon, Clinton L. Dayton, Henry Hoppers, Jr., Herbert G. Keppel, Albert Knooihuizen, Gelmer Kuiper, Teunis W. Muilenburg, William Stegeman, Anthony M. Van Duine and Dirk J. Werkman.

D. D. upon, Rev. John H. Wyckoff of Arcott India, and Rev. John Van der Meulen, Holland Mich. A. M., Rev. B. Van Ess, Roseland, Ill.

The "Geo. Birkhoff, Jr. Prizes" were awarded as follows:

Sophomore Class—

Subject: The Influence of Prosperity and Increase of Wealth upon the Manners and Morals of a People.

Judges: Rev. Peter De Bruyn, Grand Rapids, H. D. Post, Esq., City, C. Van Loo, Zeeland.

Prize awarded to Gerrit Tysse of Fernwood, Ill., whose nom-de-plume was Henry George.

Freshman Class—

Subject: The Effect of the Crusades. Judges: Rev. A. Zwemer, Spring Lake, Rev. J. Van Houte and Mr. Johannes Dykema both of this city.

Prize awarded to John Vande Erve of Hein, South Dakota, who took for his nom-de-plume Everhart Johannes Potgieter, while honorable mention was made of William Talen, whose nom-de-plume was Cromwell.

The prizes for drawing were awarded as follows:

In the A class to Johannes J. Ossewaarde of Zeeland, In the B class, first prize, to James E. Moerdyk of Muskegon; Second prize to William De Jonge of this city.

Dr. Scott then gave a few words of valedictory at the close of which Ph. Soulen in behalf of the students in a few very happy sentences presented Dr. Scott with an elegant and costly chair. The Doctor accepted it with a few remarks full of feeling and fitness.

The decorations were very fine. The class motto was "One God, One Life, One Eternity." Nine of the graduates will doubtless study theology.

The interest despite the crowd within and the rain without was of the best throughout the evening. We regret that some of the later guests were unable to obtain more desirable seats, yet neither the class nor the ushers can be blamed.

We regret that one of the pleasantest commencement weeks was marred for some by tricks which the vocabulary of scorn and disgust is unable to characterize. Some from the higher classes *sneaked* into the Chapel and dis-

turbed the Meliphone exercises some and the following from the *Ottawa County Times* of other "pranks":

"Contrary to custom and very much against their wishes two of the college students took a bath last Wednesday night. They had faithfully attended the commencement exercises as ushers that evening and after being up town for a time, they returned to Van Vleck Hall to retire, but unfortunately they entered the room of another student, who had not yet come in. They quietly slipped into bed and went to sleep, at least they tried to make some of the boys who called soon after, believe that they were asleep. The door was locked, but their callers determined to rout them out, so one climbed thro the transom and unlocked the door. Each of the boys armed with a pitcher of water then came in and doused the unfortunate junior and sophomore until they looked like drowned rats. Not content with this however they dragged them down stairs to the pump where

A copious stream poured from the pump,  
Which wet them like a sop.  
When nearly drowned they begged that they  
For pity's sake would stop.  
Then, cold and wet, with chattering teeth,  
Most solemnly they swore,  
That they had on their brand new pants,  
And prayed they would pump no more.

But the end is not yet; there is a broken lamp, broken pitchers, broken bannisters, soiled and torn bed clothes and very, very soiled suits of clothing."

We care not whether it is green-eyed jealousy or simon pure deviltry that prompts such actions they have and can have no justification. We withhold the names and only regret the necessity of speaking at all. We can be too pandemonious as well as too sanctimonious; "between extremes is right."

### © COLLEGE NEWS. ©

"Are we even?"

"Only pants I've got!"

The "examinations" passed off quietly and satisfactorily—to the students at least.

The boarding club has again rented its old quarters for next year. Rumors of new clubs induced it to make haste.

Visitors from all parts of the country thronged the streets to witness the exercises during the commencement week.

The President's residence is finished and now awaits the occupant the Council has selected—Rev. H. Mulford, D. D.

The Council tendered Prof. Nykerk the position of Adjunct Professor in English.

The Council elected Rev. H. D. B. Mulford, D. D., of Syracuse, N. Y., to succeed Dr. Scott, as President of the College.

Prof. Nykerk reports a list of 30 new students for next September. Who will hold up his hands in this all-important work?

Instead of books or needles and pins, a large number of the boys will canvass The Chautauqua Combination Drawing Chart and Writting Desk this summer.

The college atmosphere is surcharged with campaign politics, which threatens to break loose in a terrible storm, when the conflicting elements meet next September.

At the business meeting of the Alumni Association the following gentlemen were chosen for next year's program: Orator, John M. Van der Meulen, '91; poet, Samuel M. Zwemer, '87; chronicler, Rev. H. E. Dosker, '76.

The Y. M. C. A. closed its meetings for the year with a praise service. The crowded room the glad yet solemn hour, and the roar of the elements without combined to make the occasion one of singular impressiveness.

In pursuance of an amendment adopted by the Council the Alumni Association will hereafter name eight of its members from whom the Council shall select four "whatever their fortune or birth" as members of the governing body. "Good, go on!"

Picnics have been the rage lately. Classes, schools, sundayschools, societies, and even the dominies bending together, sought relief from the oppressive heat and repose from the year's work. Macatawa's grateful shade and sparkling bay is the favored spot.

The college campus and in fact the whole town is in gladness this spring. Never was everything so green and fresh when school closed. However much the farmers may suffer by the continual rains, no one can doubt its good effects on our sand-dunes.

In no previous year, within our knowledge, have so many gone home before the commencement week. This is to be deplored. Commencement week is the climax, the index of the year's work. These moments linger longest of all the memories of college life and bind us to our *alma mater*. It would be well if we could master our homesickness for just a week longer.

The students have taken possession of the lake with row-boats, and seem almost to monopolize the soda fountains and ice-cream parlors. All this shows their increasing extravagance. Who will inform their folks?

The Juniors on account of the size of their class petitioned the Council that they might be permitted to engage an orator for next Commencement. The Council replied by resolution that members of the class should take part and that the selection might be left to the Faculty. So some of the '93's will spout.

Ulfilas celebrated its sixth anniversary Monday, June 20. The large audience that filled the Chapel with scores crowding around the windows unable to gain admission, testifies to its popularity. Dutch sentiment is by no means dead. The program was good, splendidly carried out, and thoroughly enjoyed. Prof. Doesburg and the Ulfilas members deserve all praise.

Among the names of the Alumni of Hope attending the Commencement exercises are the following: Rev. Wm. Moerdyk, '66; Rev. P. De Bruyn, '70; Rev. J. F. Zwemer, '70; Rev. J. Meulendyk, '73; Rev. M. Kolyn, '77; Rev. Rev. S. J. Harmeling, '78; Rev. A. Vennema, '79; Rev. A. Strabbing, '80; Rev. J. Van Zanten, '80; Dr. E. De Spelder, '79; Rev. G. De Jong, '82; Dr. H. Hulst, '83. Rev. E. W. Stapelkamp, '63; Rev. G. Hekhuis, '85; Rev. H. Harmeling, '88; W. Stegeman, '89; D. J. Werkman, '89; Rev. F. J. Zwemer, '80; Rev. H. K. Boer, '70; Rev. A. Buursma, '66; Rev. R. Bloemendal, '86; Rev. J. P. De Jong, '80; Rev. J. Lamar, '88.

Among others in attendance at the exercises of Commencement we find the names of Messrs. H. Van Eyck, Harrison, S. Dak.; Geo. Baert, and Jas. Ossewaarde, Zeeland; A. Kolvoord, Hamilton, Charles Steffens, Chicago; Harmen Soulen, Milwaukee, John Vennema, Menominee; John Pyle, Kalamazoo; Isaac Van Hee, Pultneyville, N. Y.; Misses Lena and Cora Buursma, Grand Rapids; Bessie Scott, Dunningville; Clara Humphrey, Wayland; Angeline De Bey, Chicago; Christina Broek, Grandville; Pearl Godfrey, Hudsonville; Aggie Hofma, Vriesland.

### PERSONAL AND ALUMNI.

Boom?

Dr. Scott and Prof. Kollen returned from the East last week.

Clara Humphry and Bessie Scott, former members of the A class, are visiting friends.



A. Visscher, '72, and wife recently visited Niagara Falls.

Mr. and Mrs. Wiersum of Chicago are visiting their son Harry.

Mr. Van der Meulen will teach Dutch school in North Holland.

Van Landegend, '92, will take a course in civil engineering.

Kollen, '92, will spend the summer in the office of attorney Diekema.

John Vennema, formerly one of the '93 is making Holland a visit?

Mr. Phil. Soulen of Milwaukee, returned a week ago, bringing with him his brother.

A. M. Bruins, '95, is being consoled in his last days by a visit from his brother.

Talen, '95, left Tuesday for the West with the intention to stop a few days at Chicago.

Fannie Steffens, '91, has for several days been confined to her home on account of illness.

G. H. Albers, '91, law student at Ann Arbor, arrived in this city in time to attend a few of the exercises.

O. C. and O. S. Flannegan of Kalamazoo College made a short visit to Hope to see their old class-mates graduate.

Cornelius Dekker, medical student at the U. of P., made old Hope a visit during the latter days.

Dijkhuizen, '95, will take charge of a Holland school in Kalamazoo during the vacation months.

Veldman and Van der Ploeg, '92, have gone on a missionary tour thro Iowa and other western states.

S. J. Decker, C class, has read during this term, Irving's *Columbus* 3 volumes, and *Washington*, 5 volumes.

Miss Pearl Godfrey and Miss Aggie Hofma graduates of Grammar School are visiting Miss Mamie De Vries.

Flikkema '95, left for his home in Illinois as soon as the examinations were over to begin his summer's work.

Miss Maggie Kollen and Miss Minnie Koops of Overisel, visited friends in Holland during Commencement week.

Rev. J. P. De Jong, of Englewood, Ill., arrived in Holland with the McVea Tuesday morning to attend a class re-union and take in the final exercises.

Isaac Van Hee of New York was in Holland to attend the graduating exercise of his former classmates, the Columbians.

Rev. W. H. Williamson of Grand Rapids, is spending a few days in Holland to attend the Commencement-week exercises.

James Sterenberg, '93, who a few weeks since left Hope for agricultural pursuits, came again among us to attend "examinations."

Gerrit Van Houte, son of the Rev. Mr. Van Houten, lately installed as pastor of First Reformed Church, recently entered the D class.

Rev. Dr. Steffens has received a call from the Holland Chrirtian Reform Synod to a professorship in their seminary at Grand Rapids.

Boom, '95, who went home last term returned here Thursday. He will probably be unable to resume his studies next fall, on account of weak eyes.

Rev. R. Bloemendaal, '86, who was to have delivered the address at the exercises, Tuesday evening, was taken sick suddenly and his part was omitted.

Geo. E. Kollen, '92, came home from Ann Arbor to graduate with his class. He will receive from the University next June the degrees of A. B. and LL. B.

While out getting evergreens for trimming purposes, Fred Wiersma, D Class, cut his foot so seriously that he will be unable to move about much for several weeks.

Messrs. Wiersema, Braak, Mansens Smith, Tasche, Verwey and Stephan, the Ds. who took Physical geography this term surprised their teacher, Mr. Mills, with a gold fountain pen the 17th.

Hon. G. J. Diekema lectured on kindergarten work at Lansing a short time ago, and delivered the address before the graduates of the Grand Haven High School Thursday, June 23. His subject was "Strength of Character"

Many persons are unable to sleep on their left side. The cause has long been a puzzle to hysicians. Metropolitan papers speak with great interest of Dr. Franklin Miles, the eminent Indiana specialist in nervous and heart diseases, who has proven that this habit arises from a diseased heart. He has examined and kept on record thousands of cases. His New Heart Cure a wonderful remedy, is sold at all druggists. Thousands testify to its value as a sure cure for Heart Diseases. Mrs. Chas Benoy, Loveland, Colo., says its effects on her were marvelous. Elegant Book on Heart Mis-ease free.

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